

White, S. Dak.  
Sept. 8, 1927

Dear Father,

After writing you last week there wasn't any way to get the letter mailed until Monday. However, I found someone going to Brookings Sat. night and sent the letter that way.

Sunday morning I had to take one of the S.-S. classes. We tried to appoint a delegate to the S.-S. Conference (County) in Brookings next Sat. & Sun.; but, since no one was sure of going, the office was left open and I was appointed to take the pledge. Mr. Coolidge (the Pres. of the U. S. A.) is to be there Sat. morning to dedicate some buildings. The usual crowd à la Suddburgh will be there, I

Suppose. Loudspeakers are to be used if the silent one chooses to say something.

A ramshackle Ford came thru here the other day displaying the sign "I do not choose to run in 1928."

What I said Sunday morning at church about "ambition, the will to accomplish" I can certainly turn around and preach to myself. I wanted the church here to attempt something to try to continue the services and not to drop back and lose interest as before. I used as an illustration the method that Dr. Lee used when the decision was made to build the Central church in N. Y. "It can be done" applies to them and also to me when it comes to this next year's work.

Monday night we had a meeting of the men! While I was there, I found I had to do most of the

talking. I therefore outlined the things I thought they ought to take up and left them to do the deciding while I went to a social gathering of the public school teachers here. The men decided they wanted to continue the services and asked me if I could continue to come, living out from home each evening. It seems the only way to keep things going, and I told them I would try it. A few have been bearing the expense here. I'm trying now to scatter it more evenly.

I went to my first public school meeting yesterday, was invited in for the "rats" and conversation at the end. Following that I rushed off with one of the boys here to a place a couple miles south for a swim. We were back in half an hour and went to play football.

The doors, lists and tickets for our program are to be printed to-day.

At McKain Sunday Rev. S. L. Hammond of Brookings took charge with a. s. s. and held a congregational meeting for the section of elders. If I come out here to White each Sunday, they will probably want me there too.

Sunday noon I had a real country dinner a few miles from town here. The people were very nice to me, and I would have enjoyed sitting longer with them but had to rush off for S.S. at McKain.

I certainly received a surprise in this morning's mail. It was a letter from Uncle Tom from a town north of here. He goes into Montana for a couple of weeks, then back this way, and hopes to visit me. That will be great. He must be quite well again.

I stopped this letter long enough to  
go down to the station to see if I had  
any mail. Since then I have found a  
good many old things to do. Just  
received some duplicate prints of  
pictures I took while on my  
hike. Heh heh. I had changed  
them all according to what they  
and have written two letters  
I am sending a part of each to  
Charles with duplicate instructions  
to send them on to you.

The Davis leaf to my notes  
began this afternoon. I was in the  
U. S. A. again. I should get  
them on the radio but the  
letter had long been  
I think you get the  
been written and the  
but just now  
the way from a  
to the same thing by

1948 by the state university, freight them  
and let it with friends having the  
first chance for the group they have  
now had. You about the seventh  
arriving out for U.S. is coming  
in about 10:00 of 11:00.

I have quite a few things to do  
return now and bed time. I'll have  
to close and send this off. It won't  
be too late to mail morning  
unless I can get it mailed at  
evening. I will probably get close  
enough to the town myself while  
I'm in to mail it down  
about 10:00. I state in time that but is;  
I'll be out as coming out.  
I'll be out for the night - more  
and to be. I'll be out the weather  
and I'll be out for the night. Too dry to  
be out for the night - too cold  
to go to post too but for the  
night. It's a pleasure  
to get the things that they've come.  
I'll be out for the night but -  
I'll be out for the night.

Seoul, Korea.

September 15th, 1927.

Dear Friend:-

The Secretaries of The International Missionary Council have stated that they would be glad to have groups of missionaries and others prepare and send to the Council criticisms of the pamphlets the Council has issued in preparation for the Jerusalem Meeting, or other suggestions, or fresh statements of effective missionary principles and methods. All such statements are to be considered by the Secretaries in preparation for, and possibly used in, the meeting that is called for next March.

In accordance with this request a few missionaries from China and Korea met in Pyengyang, Korea, September 2nd to 5th and drew up the accompanying statement. Some who have seen the statement have expressed a desire to join in signing it, and so, in order to meet this desire and to secure a more representative group, an opportunity is being given to a limited number in China, in Japan, and in Korea. We are sending you a copy of the statement knowing that you will be interested. Should you desire to sign it please do so, writing in also the Mission to which you belong and the position you hold and send the signed copy to J. G. Holdcroft, Chongno 2-12, Seoul, Korea, or to E. G. Tewksbury, 5 Quinsan Gardens, Shanghai, China. Should you desire it a copy will be sent you to keep after you have sent in the signed copy.

Inasmuch as this statement is intended primarily for the Jerusalem Meeting of The International Missionary Council we would ask that care be taken that it be not published in any church paper or magazine until it first be presented there.

Sincerely yours,

Elwood G. Tewksbury,  
General Secretary for  
China, World's Sunday  
School Association.  
Samuel A. Moffett,  
President Union Christian  
College, Presbyterian (U.  
S.A.) Mission, Korea.  
G. Engel,  
Professor Presbyterian  
Theological Seminary,  
Australian Mission,  
Korea.  
Wm. A. Mather,  
Evangelist, Presbyterian  
Mission, North China.  
W. D. Reynolds,  
Professor Presbyterian  
Theological Seminary,  
Presbyterian (U.S.) Mis-  
sion, Korea.

Wm. N. Blair,  
Evangelist, Presbyterian  
(U.S.A.) Mission, Korea.  
Floyd E. Hamilton  
Professor, Union Chris-  
tian College, Presbyteri-  
an (U.S.A.) Mission, Korea.  
Margaret Best,  
Principal, Women's Higher  
Bible School, Presbyteri-  
an (U.S.A.)  
J. G. Holdcroft,  
General Secretary for  
Korea, World's Sunday  
School Association, and  
Chairman Executive Com-  
mittee Presbyterian (U.S.  
A.) Mission, Korea.  
M. B. Stokes,  
P. E. Seoul District, Ko-  
rea Conference, M. E.  
Church, South.

Sept 15, 1921

To  
THE SECRETARIES OF THE INTERNATIONAL MISSIONARY COUNCIL,  
419 Fourth Avenue, New York, N. Y., U. S. A.

DEAR BRETHREN :—

Out of a deep concern for the success of the Jerusalem Meeting of the International Missionary Council and in prayer that its deliberations may bring much inspiration and blessing to missionary workers throughout the world and be a factor in leading the whole Church of Christ to a more effective fulfillment of the commission to evangelize the world and establish the Church of the Living God, the pillar and ground of the truth, the undersigned missionaries desire to present to you a statement of their convictions as to a few principles which they deem to be of supreme importance, the neglect of which on any mission field means failure and adherence to which means the success which the Lord intends shall be achieved with His blessing on any given field.

We realize that we are living in a changing world, that methods need to be re-adjusted to changed conditions and the message applied to the life of the modern world, but we are deeply convinced, from actual experience on the foreign field, that what the world needs to-day is just what it needed through the ages, the message of redemption from sin through the death on the Cross of our Lord Jesus Christ, wherein is revealed the love of God for a world lost in sin; a message which changes not, even as God changes not, and as Jesus Christ is the same yesterday, to-day and forever. Man's sinful nature has not changed nor his need of redemption from sin, and it still holds true that "there is no other name under heaven given among men whereby we must be saved."

We have a profound conviction that education, reformation, social improvement, industrial and scientific advancement with progress in civilization, however greatly to be desired and however to be fostered, can never change the heart of man nor be the means for the evangelization of the world, and that no such highly desirable, yet secondary benefits accruing from the establishment of the Church can be the basis for the appeal to man if the church established is to be the church of Christ with a supernatural message which has power to regenerate men and to become the spiritual force in the life of people and of nations which will transform men's lives and meet the needs of the modern world with its problems in connection with the political, industrial and social questions which to-day are the despair of men who have not faith in God and in His Word.

Therefore in answer to your circular letter requesting those engaged in mission work to send a statement as to what they regard as to-day's greatest needs and problems and as to what new adventures God is calling us, we would reply :—

First : The greatest need of all is the implanting and strengthening of the conviction in the minds of the individual missionaries that they have a supernatural, authoritative message from God which declares the reality of the regenerating work

of the Holy Spirit in the souls of those who truly repent and put their faith in "Jesus Christ, the Eternal Son of God, who died for our sins and was raised again for our justification, a conviction that the Gospel is indeed the power of God unto salvation and that when God ordained that by the foolishness of preaching men were to be saved, He ordained that which He, in His infinite wisdom, knew to be the best agency for the redemption of man.

Our greatest and supreme need is for an implicit, unwavering, unchangeable, steadfast, enthusiastic, confident faith in God and in His Word given us to proclaim as from Him, and a conviction that this message with its supernatural spiritual blessings constitutes the pre-eminent benefit of Christianity and that the appeal to men must be based upon this and not upon secondary benefits which appeal to the natural man, if we are to secure permanent results in a faith which stands in the power of God and not in the power of man.

There is need for the conviction which dominated Paul:—"Woe to me if I  
Second : preach not the Gospel," "I determined to know nothing among you save Jesus Christ and Him Crucified," so that the missionary's whole life and work is dominated by the belief that permanent results are secured only by the supernatural work of the Spirit of God in His use of the Word of God, the sword of the Spirit, and that all missionary work of any kind and any missionary institution such as school, hospital, industrial or agricultural agency must have in the forefront an uncompromising, perfectly natural and frank avowal of its aim and purpose as being to proclaim the Gospel and witness to Christ so that any institution or work which does not make the gospel pre-eminent in the thought of students, patients and people at large, has no place in the mission program.

The need of a realization that man was made in the image of God and that the  
Third : worth of the human soul is such that Christ gave His life to save men, that we all have sinned and come short of the glory of God, so that what we possess which others do not, is all of grace, and that there is no justification or ground for an assumed superiority. The inherent superiority is in the message, not in the messengers, who must humbly recognize that the same eternal truths which have wrought a work of grace in them, can and do work the same and even greater marvels of grace in the people to whom they bring the gospel, so that in all contacts with other races the spirit of the gospel and the brotherly love it engenders will settle all questions of racial misunderstanding, all questions of nationalism, of difference of customs and relative position, as each considers others better than himself. The missionary's whole life, thought, demeanor and action must be dominated by such a love that it will be recognized that he comes in the spirit of Christ, not to be ministered unto, but to give his life in loving service for the redemption of men.

However otherwise gifted and thoroughly prepared by special study and training, men who lack these convictions, who are without a real message from God, are a hindrance rather than a help in establishing the church and should be kept from the field. The need for more workers is great indeed, but only for men with a God-given message.

We consider these principles as of supreme importance, far more important than any details of methods because, permeating all methods, these principles will be effectual while without them all methods will be ineffectual and must fail. Therefore we would as a result of experience suggest a few methods upon which we wish to see the emphasis placed in meeting the task of a wise establishment of an indigenous church, independently able to undertake the ultimate evangelization of the whole people, a church which will be so established only as we are willing to give the Holy Spirit His rightful place of leadership and to wait for Him to add to the church rather than to have recourse to merely secular or man-made devices which seem to promise more speedy or more wide-spread results.

These methods are:

Continuous and wide-spread proclamation of the gospel to all men by the mission-  
First : ary, but not only by him but also by all the Christians enlisted in what should be a perfectly natural and voluntary effort to make known to others what has done so much for them, the whole church engaged in an enthusiastic campaign for winning men

to faith in Christ. If evangelization is made to depend upon the service of men paid for such work from foreign funds, there is absolutely no hope of establishing a church with the power of self-propagation, and the church will develop only so far as the supply of funds enlists workers, while if the converts as fast as gathered are exhorted to, and do, proclaim the message without financial remuneration, there will be established a church with an enthusiastic, self-propagating spirit, which will grow, not independent upon the supply of funds from abroad, but constrained to activity by the love of Christ, a church which will realize the blessing expressed in Christ's words, "It is more blessed to give than to receive."

An intensive and progressive instruction of the whole church in the Word of God,  
**Second :** this to be continued through all the history of the church. We believe the Sunday School should be the whole church studying in Bible classes and also should be a factor in enlisting non-Christian children and adults in Bible study.

We believe that this instruction in the Scriptures is essential if we are to build up a church which will endure and grow in power and become the instrument for the application of Scripture truth to the whole life of the people.

The Bible Training Class system, as developed and amplified on certain mission fields, has been proved to be one of the greatest factors in the strengthening, inspiring and extending of the church.

Mission educational work should be uncompromisingly Christian and with a view  
**Third :** to the education of the Christian constituency and the upbuilding of the church and it should be conducted by men of positive Christian character and conviction, so that those who come into relation with the educational institutions realize that they exist for the purpose of making Christ and the gospel known.

Only those institutions which do actually and consistently teach Christianity and seek to make it pre-eminent in the thought of students and people have any right to exist and be supported as Christian mission schools.

It is our duty to give the Gospel to China, India, Korea, Africa and all non-  
**Fourth :** Christian peoples and to establish the church among them, but it is not our duty to support the churches so established.

These churches on the mission fields should be independent, self-supporting and self-governing churches taking upon themselves, as they grow, the work of propagating the gospel among their own people. Responsibility for self-government should be placed upon them from the first as fast as they are able to undertake it.

Where the church is supported, subsidized by the payment of salaries of pastors, by the building of churches and the meeting of church expenses from foreign funds, its healthy and extended growth will be prevented, and in place of the development of a strong, independent, self-respecting body of Christians in an organized church, meeting its own responsibilities, there will be a weak, dependent church lacking initiative and self-respecting confidence with leaders subjected to all kinds of temptations, which appeal to, and foster, mercenary motives.

A self-supporting church developed along lines in conformity with the financial ability of the people and with expenses and salaries corresponding to the economic life of the people becomes a great power in evangelization and develops strong independent characters in its leaders who with self-respect and initiative can lead on to greater undertakings.

The value of self-support is not that it saves money, but that it makes strong, independent, self-respecting character.

We profoundly believe that God is calling us to an adventure of faith, a reliance upon His own supernatural power and upon His purpose to apply His powerful transforming truth to the whole life of the modern world with its intricate and perplexing problems and the apparent disintegration of moral standards. He calls us to emphasize anew His eternal truths in the assurance that they do work powerfully to the transformation of the life of the individual, who in turn makes his activities contribute to bringing society and the nations into line with these eternal truths of righteousness and justice.

God calls us to a new faith that these truths have power to break down the feelings of distrust and even enmity on the part of non-Christian peoples towards the so-called Christian nations as these truths manifest themselves in the lives of those who, renewed by the Spirit of God, show forth a friendship and love which commend the gospel of Christ even though proclaimed by men from nations by whom perchance these non-Christian peoples have been unfairly treated.

God calls us to a new faith in the Gospel to meet the changing social order as old faiths and philosophies and customs totter and fall before the incoming materialism, socialism and false philosophy of men, a new faith that the Gospel provides the only true standards conformity to which will steady thought and hold the youth of to-day to what is true.

God calls us to a new faith in the power of the Gospel to meet the anxiety, fear and depression incident to the injustice and unrest so evident in the economic, industrial and political situations of today, a faith which will proclaim fearlessly: "Seek ye first the kingdom of God and His righteousness," as that which must be obeyed if the fulfillment of the promise "All these things shall be added unto you," is to be claimed. Peace and contentment can come to the world only in the acceptance of the Gospel.

God calls us to a new faith in the Gospel as we meet the opposing efforts of followers of the old pagan religions, who seek to so reconstruct them as to make them, in the sight of men, acceptable substitutes for Christianity which in the sight of God they can never be.

To aid in meeting these new situations we believe that Christian Religious Education and Christian nurture of the children and youth should be more efficiently fostered in the home, the kindergarten, the Sunday Schools and related agencies as well as in the day schools and educational institutions, in all of which it should be recognized that the new birth must be the basis on which character well-pleasing to God must be founded and that the Bible contains the God-given nourishment for such character.

These convictions have been deepened in us by actual experience, these methods are today working effectively, and the Gospel itself still has power to save men and transform their lives.

We, therefore, present this statement in the hope that the Jerusalem Meeting of the International Missionary Council will issue a statement laying emphasis upon what we believe to be the only permanent powerful and supernatural factors in bringing men to an acceptance of the Gospel of Jesus Christ and in the establishment of His church throughout the world, for the more effective accomplishment of which the Council is to meet.

President's Office

# The Union Christian College

Pyeongang, Korea

Cooperating Missions:—

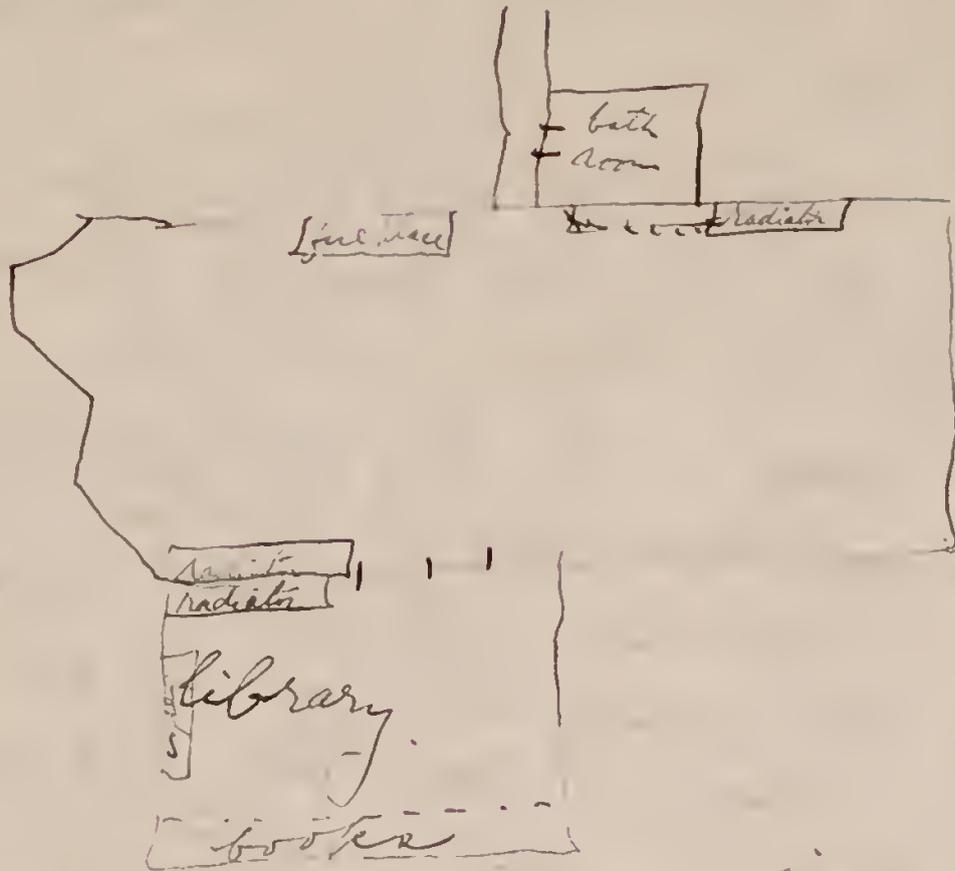
Northern Presbyterian  
Southern Presbyterian  
Australian Presbyterian  
Canadian Presbyterian

Nov 14 1927

Dear Jamie It has been good to get your many letters from you some direct and some through Charles. I feel as though I was in touch with you once more and could really enter into your life somewhat. How I do rejoice in the tone of your letters - the note of assurance and determination and the very evident intention to somehow or other make good - and be ready for graduation next June. Now you must not fall down again and if by any possibility you can get in making up any of your conditions - get busy with the Dean and the Professor and get another chance to make them up. Cut out the Leaching on Sundays - cut out your auto - cut out anything + everything which may interfere and put every thought and energy into accomplishing this one thing this year. Then we will talk over the future when I get there.

Well - what a surprise Charles gave me and how Kaledo-see his charges have been. Of course I am greatly concerned over his health - but that must now be his first consideration. I did not anticipate his feelings about Park nor did I expect such disappointment. Doubtless the cutting off of tennis and his headache and physical condition had much to do with his "the blues" - but Park is out of it now and I am

just off the dining room - thus



Charles room has become a library and is fine indeed  
 you are now able to get our books gathered together  
 from any corner and all the things  
 We shall be more comfortable than we have been  
 in winter.

Wonder if you have heard of Lois Blais Engstrom - an Engineering  
 student Michigan Univ. where she too was or is studying.  
 must be of use. The lady arrived Friday the 11th and that  
 letters are due tomorrow. There are about 95 in P.Y.F.S.  
 will see them and go sent to Charles - thank to you.  
 Timmy is all right except that he has a cough. We had him  
 vaccinated against Whooping Cough which is in community.  
 Love from all of us - is always your father.

The Union Christian College

President's Office

Pyeongyang, Korea

Cooperating Missions:-

Northern Presbyterian

Southern Presbyterian

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hoping he will find Wheaton much more satisfactory. However you must let Charles know that he must not be restless nor having to obey strict rules. He really needs to be disciplined into adjusting himself to conditions which cut across his preferences and his ideas just as constitute right rules.

I am eagerly awaiting news as to how he got through his six weeks exam and how he is taking word of things. He wrote me that Fuller your mt. Vernon friend was there and spoke to him.

McCune has been a great friend certainly and now & doubt Charles may require his health and go ahead with his work with some satisfaction and pleasure. Am wondering where you will be for Christmas. I rather think Charles will be in Madison.

Don Si prepared another box of Korean Candy for you which we sent off a few days ago. Sent one to Charles also.

I really share Dr. McCune's anxiety about your possession of a car - for the temptations to use it and neglect study are tremendous. I take it that cutting out the preaching at White River - takes away the reason for having an auto this year - as I am hoping you have given it up. You would want any more hair-wealth besides from being wrecked either.

Your letters to Charles interested me greatly. I noted one item which calls for a word of caution from me.

You <sup>through</sup> feel <sup>it</sup> - <sup>to</sup> <sup>me</sup>, <sup>is</sup> <sup>more</sup> <sup>of</sup> <sup>the</sup>  
it - if thoroughly all right may be right  
sett as a friend but certain, you do not want  
to go ahead too fast along that line until you  
are absolutely sure you are being led by the  
Lord.

As to one's Conversion to a personal faith in  
Christ for salvation the most important question a  
man faces and decides is the one which has to do  
with the relation of his life - partner. The question  
is no joke, not one for superficial consideration -  
not one to be decided only on emotional grounds. but  
it is one which calls for prayer - for the sincerest kind of  
prayer for the Lord's guidance.

Truly seeking His guidance and for His glory - then we  
fear for you and believe you will be guided - but  
do not take it into your own hands without making it  
a matter proper of His leading.

Don't go too fast either. You may be sure that such  
questions as this as well as all others are subject of prayer  
on my part. All this is written just to make sure  
you have warning not to make any big mistake.

We too are having next weather here - middle of November  
and from now open - bright sunshine and our new hot  
water furnace and radiators looking beautifully. Wish you could  
see our home now. Dining room and front room shown together  
with an open fire place where the lions used to be - and a bathroom  
(see over page 6)

7-17-17

1817

Dear Lucia, -

This letter may as well begin, though I do not know when it will end. I am always going to get to a time when I shall not be driven, but I never do. To add to my cares just now I have taken a S.S. class of young women and am painfully aware of the fact that I ought to be twenty years younger myself.

I found your letter (The letter you think Cousin Sam sent never arrived) when I came home from Richmond, Ind. about the 24th of October. It was Tuesday morning Oct. 11th that there came a telegram telling me that Cousin Lillian Paige had died that morning at 7:20 A.M. She was the last of her family and I made up my mind, at once, that I was going to Richmond, that she should not be laid away alone. I left at eight that night and reached Richmond the next afternoon at 3:43. The funeral was the next morning. It is a long time since I have seen her look so lovely as she did in her casket. Uncle Ralph was two years younger than my father, but was married a few years earlier, to Aunt Mary McCullough, ten years younger than he. She was a most charming woman and a very lovely character. She died while I was in Europe (1924) at the age of 88. Uncle Ralph died in 1887. Father went down to Richmond then. There was one son, Ralmaro (We always called him, Ralley) who died in Indianapolia (1909) after an operation. They all lie in Earlham cemetery and in the same lot are the graves of my grandparents, Benjamin Paige and Mary Ann Magoon Paige. They are the great, great grandparents of Jamie and Charles Moffett. One of my activities was to try to have the lot put in better condition. I wish I could remember the details better but soon after Uncle Ralph's death, father had his mother moved from Springfield, Ohio, and possibly his father from some where else, to Richmond and placed side by side in Uncle Ralph's plot. I know that Rallie attended to all the details.

The family home was sold some years ago and Aunt Mary and Lillian moved into a very comfortable flat in which Lillian died. She was really

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sick less than two weeks but I think she may have been failing for many months. In the end, she had two heart attacks and was gone. I am sure that if her good friend, Mrs. Oliver Gasr, had realized her condition, she would have written me. It was she who telegraphed.

It was a very great surprise, to find that Lillian left no will. It seems that none of the family had ever made a will. I have had a lesson on what may happen, if there is no will, and you are the last of your family. I felt dreadfully about it, and I do still. The estate will not reach 50,000, <sup>possibly more</sup> There is less than I supposed. They were always very reticent and I never asked questions. It is so pitiful to think that none of it will go where the family might desire. I and my brothers are the nearest relatives but ~~th~~ there is a whole tribe of cousins-second cousins on the McCullough side of the family. With those of them present, I joined in making the First National Bank act as executor of the estate. Sometime before long, I think, Howe will go down and look into matters, though we have confidence in the Bank officials. There are two things to be considered and the Indiana law differs from ours; where did the money come from, and how far the estate descends. If Alice were living, she would be a second cousin. There was little in the way of personal effects of value, but I had no legal right to anything; there was no request about any thing. I was so glad I went and yet it was a very trying experience-more so than it need to have been. I brought home a few family records and it is just possible that they may be of interest to Cousin Sam. In Aunt Eliza's hand writing there is a record of her family; and I have a Bible that she gave Uncle Ralph in 1838 when he was 13 years years old. He was born 1825 and Aunt Eliza 1811. On the fly leaf, she asks him to <sup>read</sup> at least a verse a day. I think that book ought to go to your boys, if they care for it. It was just six years since I went to Cousin Martha's home and I missed the liberty that was then mine.

It is a long time since I have heard from Sen Rafael but I do hear a little about the Day family from time to time. Mrs. Day's mind has failed very seriously and Isabelle is at home. I expect any day to know of

the death of one of Dr. Day's brothers who lives here. He has been a helpless invalid for many years.

What did you mean by saying that Jamie had been in Minneapolis? I have not seen him nor heard from him. I suppose he is in Huron again this year.

I think I never met Miss Strang, but I feel as if I knew her. She wrote me in Cal. after Cousin Martha's death, at the time that she asked for the Japanese hot-water bottle, and I have not heard from her since.

A few months ago I went to see the movie, Ben Hur. It was very wonderful, but for stage effect it magnifies the races over much. I came home determined to reread the book but the print, in my copy, is so fine that I bought a copy which I intend to send you for the boys - your boys or other boys. I have lent it to a young friend down stairs and do not know when I shall ever get it back. I may have to ask for it.

Cold weather came on suddenly this past week and the ground is covered with snow. The double windows are on and the furnace doing its best.

Elizabeth's address is Mrs. G. Elliott May, 11 Bemis Road, Wellesley Hills, Mass. We expect her home for Christmas. Her darling little dog that she left in her home here, was killed one day this week by the grocery boy. Two wheels went over her white, curly little body. She was a bundle of affection. A Portuguese poodle.

I wonder how many of the Wilson family are still with you ready to bathe for three more months in the the wash tub.

I really must stop writing and attend to a number of other things. Are you not coming home again pretty soon?

Much love to you all,

Nov. 17, 1927.

*Emma H. Page*

2316 Harriet Ave. Minneapolis.